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ROBERT F. WALLCUT, GENERAL AGENT.

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The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for THE LIBERATOR.

The following gentlemen constitute the Financial Committee, but are not responsible for any debts of the paper, viz:—WILLIAM PHILLIPS, FRANCIS D. QUINCY, EDWARD JACOBSON, and WILLIAM L. GARRISON, Jr.

WM. LLOYD GARRISON, Editor.

VOL. XXXIV. NO. 26.

BOSTON, FRIDAY, JUNE 24, 1864.

WHOLE NO. 1742.

Refuge of Oppression.

A LOST LEADER.

Every man has his seven or eight hours which he spends in the world without rather than within; when, like King David, he prefers to be in the world rather than in the house of his God. In these hours, men make merchandise of their time, and of the time of others; and they do so in a manner which is as much a crime as the crime of the slave.

Some of these men are men of high position, and of high ability; and they are men who are not only men of high position, and of high ability, but they are men who are men of high position, and of high ability.

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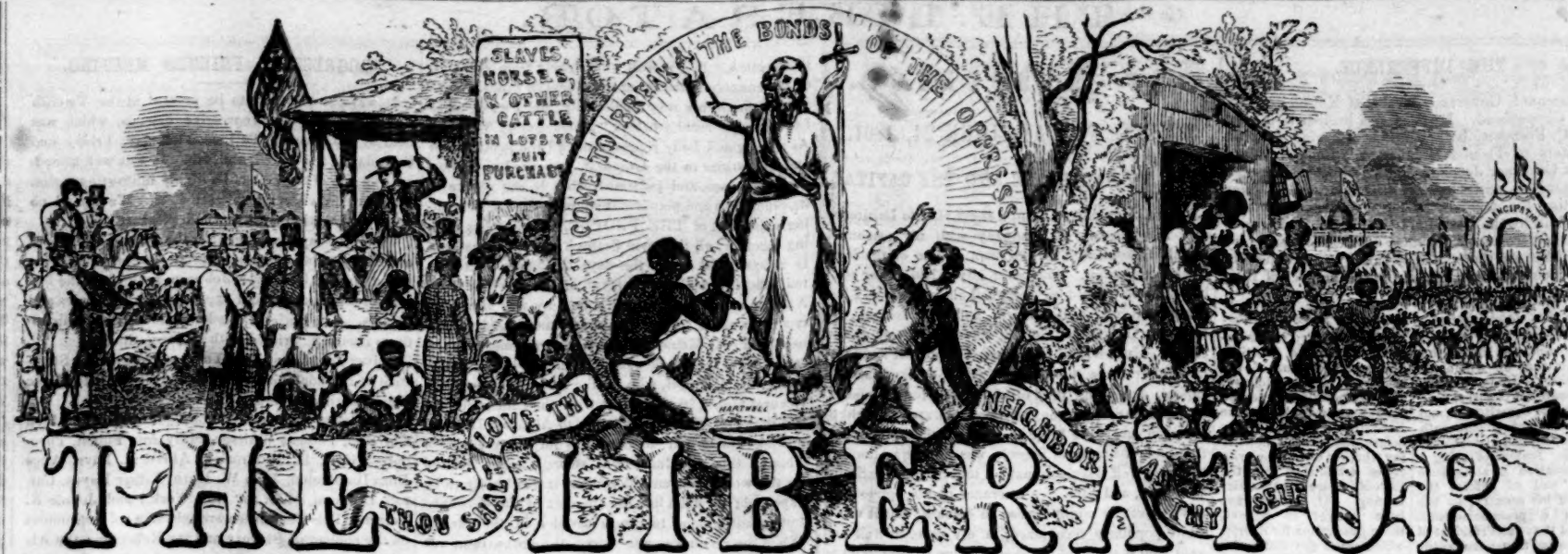
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Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, JUNE 24, 1864.

WHOLE NO. 1742.

Selections.

FREEDMEN'S BUREAU.

MR. SUMNER'S SPEECH.

IN SENATE, Wednesday, June 9, 1864.

The Senate, as in Committee of the Whole, proceeded to consider the bill (H. R. No. 31) to establish a Bureau of Freedmen and Unemployed Colored People.

The bill was read twice and passed.

The bill was then reported to the Senate.

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Poetry.

THE AUCTION-BLOCK.

BY ELMER R. COATES.

Dr. Selzer, of Philadelphia, late Surgeon of the Eighty-ninth Pennsylvania Infantry, brought home from Alexandria a slave auction-block, used by the firm of Birch & Price. The Mayor of Alexandria said he had witnessed many human beings sold upon it. This block may now be seen at the residence of Edwin H. Coates, 320 Spring Garden street, where the following poem was suggested—

An auction-block! great Heaven! can it be
That sold "God's image" on this wooden frame?
Have we, in "free" (?) and great America,
Inherited that foul and most infernal stain?
Yea! brutal men, with feelings turned to rock,
Sold human beings on this very block!

And, as we look, we see the many dints
Made by the hammer as it strongly fell—
Where some low villain, for his craved penitence,
Invoked the vengeance of the furies of hell.
Methinks the very Prince of Darkness found
A maddening horror in that hammer's sound.

I see this in the land of Jefferson;
The rum-blasted traders gather for a sale;
The whip is cracking o'er the merchandise,
Now led to market from a filthy jail;
And faries seem to hover in the air,
As forms are jettisoned, and as others swear.

There was some transient heaven in a cot
A ray of comfort when the work was done;
A dozing father fondled on his wife,
And kissed his only, darling little one:
The hammer falls—its most accursed tone
Has sold that father from the loved at home.

Upon a balmy, holy night serene,
Two care-worn lovers join the lip and heart—
Young spirit, weary of their loathsome lot,
Would heal the wounds they bear from sorrow's dart:
The hammer falls, and seals the foulest doom—
A harlot's life for that poor cotter's son!

I see a youth who has a noble hope—
A hope to learn to read about his God:
Oh! would he study by the bright pine knot,
When night would shield him from a tyrant's rod:
The hammer, waiting on the "one, twice, thrice,"
For learning, sends him to the swamp of vice.

Two little sisters, at their childish sport,
Not dreaming they were born within a snare,
Make glowing pictures for the time to come—
They build grand castles in the summer air:
The hammer falls—the two are sold apart,
To dream of each, and feel a broken heart.

Poor child of bondage!—Thou a knavish plea
That robs thee of thy liberty and bread;
They aim to keep thee a submissive tool—
To humble thee till aspiration's dead:
Then, when thy spirit's driven to its grave,
They point and say, fate made thee for a slave.

They speak of Africa as a Pagan land,
And vow that Africa is thy true friend;
But with example and a frenzied right,
Thy native force would reach a prouder end:
If there's a advantage or religious gain,
Give it to progress, not to lash and chain.

Thou base of hope! around thee concentrate
How sickly horrors that the pen can write;
More damning evils than the mortal brain
Can even imagine in its highest flight.
Thy field is anguish, darkness, and disgust,
Vile tyranny and self-consuming lust.

And brilliant statements, for thy private gain,
Apologies for this inhuman trade,
And words like Spanish to a few proud knaves,
Who'd own the white man of the plough and spade:
They boldly argue, with sophist art,
God smiles on that which racks a noble heart!

So theologian with a doubtful text,
No settled practice of an olden saint,
Can scent or polish what our "franciers" called
A heinous scourge and pestilential taint.
What our unfettered wisdom holds as true
Is Inspiration—ay! and Scripture, too!

Dear it away! No longer I'd behold
A thing suggestive of a nation's night;
Give no tradition to the child unborn,
Or tell the heathen of our country's blight:
Sink to the bottom of a deep abyss
All recollection of a shame like this.

Senators, awake! and dedicate to God
Columbia a unit-free, sublime—
Or let our unwarmed, with a righteous sword,
Rouse sons of Africa in the rebel clime!
Beat down their shackles with your martial knaves,
And kindle free out of Auction Blocks!

—Sunday Dispatch.

TEXTUAL SONG.

"Proclaim liberty to them that are bound"—Psalm 125: 1.
Not yet are all earth's millions free;
They darkly grope to bondage's graves;
And constitution makes yet to be
Must live, and move, and perish—slaves!

Not yet has Freedom's tocsin rung;
Unbroken still the Despot's rod;
Mind hath not off its fetters rung,
Nor its great heart-pulse timed with God.

Earth's landscape stretches weary miles,
Alternate decked with shade and sheen;
Here Freedom's joyous sunshine smiles,
But dark Oppression broods between.

The morning clouds that wrapped our world,
Still linger in its noon-day sky;
O, shall they, ere its close, be furled,
And glory reign ere nations die?

Yea—with a cheering voice from heaven—
E'en now its murmur swells from far;
Yea, Freedom shall to earth be given,
E'en in the thunder-tones of war.

Each fettered limb shall dash its chains;
And captive from his dungeon dance;
And o'er the world's emancipated plains
The Free shall claim inheritance.

Pittsfield, Mass. E. W. B. CARVER.

HYMN

FOR THE GOLDEN WEDDING OF
ELLIS AND LUCY ALLEN.

MEDFORD, April 11, 1864.
"Or over the silver cord be loosed, or the golden bowl be broken."

O God! thy presence we entreat,
As with our children here we come,
Each fond, familiar face we greet,
In this dear ancestral home.

Before this family altar bowed,
Our fathers raised their prayers to Thee;
Here pledged their loyal faith, and vowed
To live for Truth and Liberty.

For fifty years thy servants here
Have shared in love what Thou hast given;
Has brought them nearer Thee and Heaven.
For children here are called above—
For mercies granted, lessons taught,
We give Thee thanks, O God of Love!

So, when, upon this happy day,
They pledge anew their love of old,
Bless them with Thy rich grace, we pray,
And in Thy tender arms enfold.

And when is loosed the silver cord,
And broke as list the golden bowl,
Grant them with Thee, O gracious Lord,
Th' eternal marriage of the soul!

[?] This venerable couple have always warmly as-
sisted the cause of the enslaved in our land.]

The Liberator.

PRAISE AND BLAME.

The admirable extract from a sermon of Henry Ward Beecher (admirable with the exception of a single word) which may be seen on the fourth page of last week's Liberator, closes with this paragraph, namely—

"I declare to you that, so far as we now can judge, we are going to gain by the sword more conscience and more humanity than we have gained by all the printing presses, and all the Bible Societies and Tract Societies on this continent, for the last thirty years. We are going to gain more by the cannon than we have gained in twenty-five years by the pulpit of this nation. It may be a sad thing to say; but what has been the moral delinquency of a nation and an age when it is true that physical convulsions really lift its people higher than moral influences administered by faithful men?"

I have called the extract admirable, from which this sentence is taken, and I trust no one will omit to read it. But the single exceptional word above referred to introduces into it a sentiment so false in fact, and so vicious in philosophy, that it should not be suffered to pass without protest.

Is it possible that any physical convulsion—and especially that a three years' continuance of a system involving so much brutal violence and moral deterioration of various sorts as war—can really lift its people higher than "moral influences administered by faithful men"? The idea is absurd and preposterous.

The whole tendency and most of the results of war are in precisely the contrary direction. The beneficial results that sometimes follow that hideous phenomenon called war—the deliberate mutual use, by two nations, of every possible method to injure the interests, plunder or annihilate the property, and destroy the lives of each other—are due to an intermission of moral considerations with the action of one of the parties. If the great characteristic feature of war were actual producers of the elevating influence thus claimed, the church militant might equip itself solely with Sharp's rifles and cartridge-boxes, and cease its complaints about desecration of the Sabbath by battles.

To come now to the question of fact. Why is it that we are at present, and have been for three years past involved in war? It is because the very parties specified by Mr. Beecher as heretofore unsuccessful in their administration of moral influences—the Bible Societies, Tract Societies and pulpits of our land—have not only tolerated slavery, but apologized for it, justified it, pandered to it, opposed and calumniated the opponents of it, quoted Old Testament and New Testament against interference with it, and vindicated those who practised and upheld it as worthy successors of the patriarchs, and worthy members of the Christian church.

Mr. Beecher himself has been by no means free from guilt in this matter. Joining the battle at a late hour, he nevertheless did good yeomanly service against one—the most guilty—of the Tract Societies, as well as against the slave system generally in the pulpit. But he never said a word against the infamous action of the Bible Society in reprinting and distributing, with emphatic eulogy, an elaborate vindication of slavery as Scriptural and Christian, written by a South Carolina slaveholder; and he has been, to the present time, the persistent advocate, eulogist and patron of that most guilty and most effective of the practical allies of slavery at the North, the American Board of Commissioners for Foreign Missions.

In the present case, the sentiment of Mr. Beecher which I have been contending seems to have been a mere inadvertence; a professional habit of considering his clerical brethren as faithful men in general, notwithstanding the practical criticism which he often applies to them.—C. K. W.

"LIBERTY."

A few of the two-cent pieces just coined are in circulation in this city. The new coin is a handsome one, a little less in size than the gold eagle, and probably composed of the same materials as the small cents. It bears on one side a shield, encircled with an olive wreath, and two crossed arrows behind it. Below the shield is the date, "1864," and above it is a scroll, bearing the motto, "In God we trust."

The other side bears the denomination of the coin, "2 CENTS," surrounded by a wreath of wheat, which again is surrounded by the inscription, "United States of America."

Our old cents used to bear the beautiful word "Liberty" upon them. When the first small cent was coined, (under the Presidency of Franklin Pierce, I believe,) that word was omitted from the coin, an eagle being substituted for the head that bore it. Afterwards the eagle gave place to the head of an Indian queen, and the word "Liberty" was restored, though so small as to be nearly illegible. Now, under the Presidency of Abraham Lincoln, that significant word is again omitted.—C. K. W.

GARIBALDI, AND THE MANCHESTER UNION AND EMANCIPATION SOCIETY.

CHESTER PARK, BOSTON, June 16, 1864.
To the Editor of the Liberator:

I have just received from England a copy of the following address of the Garibaldi Reception Committee of the Manchester Union and Emancipation Society, presented to General Garibaldi, at Capra, by Thomas B. Potter, Esq., the President of the Society. Autograph copies were received in Manchester on the 30th of May. Correct translations will be found below.

The insertion of these interesting documents in the next issue of the Liberator will oblige
Your friend,
GEORGE THOMPSON.

TO GENERAL GARIBALDI.
Sir,—It is with profound regret the Manchester Garibaldi Reception Committee have learned that circumstances have rendered your departure from this country necessary before you have been able to fulfil your intention of visiting the North of England; and they venture to assure you that, contrary to the representations which are stated to have been made to you, there was no risk that the "magnificent national reception, given to you in the great metropolis of this country, should lose something of its real dignity from being frequently repeated elsewhere."

London is not England, and there would have been no danger of the spontaneous enthusiasm which your presence in the provinces would have evoked being in any degree behind that which greeted your entry into the metropolis.

On behalf of their fellow-citizens, and especially of the industrious millions of this locality, the committee desire to express to you their admiration of the noble and self-denying career you have hitherto pursued on behalf of your country, regardless alike of the blandishments of those in exalted positions, when success crowned your labors, or the frowns of the timid whilst the result was doubtful.

They recognize in you not only the champion of freedom in your own land, but the enemy of oppression everywhere; and it is because your love of liberty knows no geographical boundaries, but is co-extensive with the whole human family, that you live in the hearts of the working classes of England.

The committee cannot fail to see that whilst Italy unity is incomplete, your great work is not fully accomplished; and it is their fervent hope that you may have health and strength to pursue it to the end. They desired by a hearty welcome to the assured you of sympathy in this noble cause face to face; but if that must be deferred for a season, they venture to indulge the hope that at no distant period they may have the pleasure of seeing you in this city.—I am, Sir, your obedient servant,
FRANCIS TAYLOR, Chairman.

Manchester, 22nd April, 1864.

[REPLY.]

TO THE RECEPTION COMMITTEE, MANCHESTER.
CAPRA, 24th May, 1864.

I cannot possibly express to you how great a disappointment it was to me that I was unable to accept of your invitation, and how grateful I am for the kindness you have shown to me. Being myself a son of the people, I nourish a great affection for the laboring classes who through your noble country. In shaking the hardened hand of the working man, I feel that I take a brother's hand; and though I have not yet been able to express this to you personally, as I ought to have done, I hope the time is not distant when I shall have the opportunity of doing so. In the meantime give to your friends my affectionate greetings, and believe me for ever yours,
To the Chairman of the Reception Committee,
Manchester.

ADDRESS OF WELCOME TO GENERAL GARIBALDI
FROM THE UNION AND EMANCIPATION SOCIETY
OF MANCHESTER.

HONORED SIR:—The Executive of the Union and Emancipation Society of Manchester, deeply regretting that you have been unable to accept of our invitation to visit this city, beg to forward you a cordial and most sincere expression of their admiration and deep sympathy with you as the Liberator of Italy and the friend of universal freedom.

Not entering into any matter that specially bears upon religious creeds or political policies, either in your own nation or in this country, we delight to recognize you as one of the uncrowned kings of the earth, to whose genius, purity and self-education all hearts do homage.

We believe that your sympathies are with the oppressed peoples of all races, and that it is your earnest desire to see the will and carry out the mission of the Great Emancipator who came to break every yoke and set the captive free.

We honor you as a liberator and a social reformer; our hearts echo the noble words you have addressed from time to time to the friends of freedom and constitutional government among a brave and kindred people on the other side of the Atlantic, where the slaveholders and enemies of all just rule have arisen in armed rebellion for the avowed and infamous purpose of rendering human bondage a perpetual institution upon the earth.

With you and the true friends of freedom and humanity in every land, we pray that all tyranny and oppression may speedily be annihilated, and that those who now groan in thralldom may be emancipated, and endowed with the rights and blessings of free-born citizens.

Cherishing the hope that you may soon return to our shores, and praying that your noble and useful life may long be preserved for the service of humanity, we subscribe ourselves your sincere friends and ardent admirers.

Signed on behalf of the Union and Emancipation Society of Manchester,
J. H. B. POTTER, President.
J. H. B. POTTER, Chairman.
J. C. GREENWOOD, } Hon. Secs.
E. O. EDWARDS, }
And the Executive Committee.

[REPLY.]

TO THE UNION AND EMANCIPATION SOCIETY
OF MANCHESTER.

CAPRA, 24th May, 1864.

Thanks for your kind address—to you to whom the task of life is to further the highest aims of humanity. You have honored in me a soldier of your own land, and I feel that I am proud to be numbered among the ranks of the white man, and they are thus led to believe they are an inferior race. Now when organized into troops, they carry this habit of obedience with them, and their officers being entirely white men, the negro promptly obeys his orders. A regiment is thus raised up, and they are thus led to believe they are a religious people, another high quality for making good soldiers. They are a musical people, and thus readily learn to march, and accurately perform their maneuvers. They take pride in being elevated as soldiers, and keep themselves as well as their camp grounds, neat and clean. This is a noble and useful life, and they are thus led to believe they are a religious people, another high quality for making good soldiers. 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